

### Varuṇaḥ

- V.1.1** He, who meditating on truth, enters the womb, full of undying life force, always growing, of noble birth, full of unsuppressible life force and shining like days, sustainer in three (Trīta) ways sustains the three
- V.1.2** He, who first obtains the qualities, and there-after adopts various forms, eager to support, enters his birth place first; he, who understands the speech yet unspoken.
- V.1.3** He, who for your brightening has delivered your body, radiant as if molten gold, according to his own brightness; here both of them bestow immortal names; may the people provide clothing for this (child).
- V.1.4** To whom, these old and ancient have gone, each occupying his imperishable dwelling, to Him, O you broad-going one, I, a poet, pay my great homage with my poetry.
- V.1.5** May those two, who moving in the same direction, moving forward, coming to an obstructing eddy, wax mightily, here on earth, the mothers of power, full of affection (may the kissing mothers of the bards beloved ), be able to find a seer and capable husband for the sister.

**V.1.6** Men with vision (kavi) have fashioned seven ways of proper conduct. A distressed person has to follow one of them. That becomes a pillar of support for his life; it stands, where the paths divide in a nearby and firm shelter. (Also R̥g. X.5.6)

**V.1.7** Observing my vows firmly, I go on with immortal spirit. Life, soul and body become of good quality by that, which the capable Lord assigns as jewels or which the offerer of oblations receives as vigour.

**V.1.8** The son praises his father who protects him from injury; and they call the eldest as the arbiter for well-being. O venerable Lord, may you show us what are your revelations. You, verily, make the various forms moving in circles.

**V.1.9** Half you fill with water; O wise one, with half you augment power. We exalt the venerable Lord, the protector; capable, our friend, and the lively son of the existence indivisible. O heaven and earth of true word, we have spoken of his various forms as suggested by the seers (poets).

### Varunah

**V.2.1** That (Brahman) verily has been the best and eldest in all the worlds, where from the fiery and fierce (sun), rich in radiance, is first born. As soon as born, he overcomes the foes, he is the one in whom all creatures feel happy and delighted. (Also R̥g. X.120.1)

- V.2.2** Grown mighty in strength, with powerful vigour, our resplendent Lord implants fear in the heart of malignant. Both the worlds, inanimate and animate are readily one by him. Happy in your exhilaration, all creatures sing their praises and pay homage. (Also Rg. X.120.2)
- V.2.3** All devotees offer adoration and concentrate on you, at times, twice or thrice. May you blend a more tasteful one to the tasty and savoury. May you mix honey with honey to make it further exhilarating. (Also Rg. X.120.3)
- V.2.4** Verily, the pious sages praise you, O giver of wealth in your repeated wars and contests. O omnipotent God, may you extend your firmness; may not malignant and wicked ever harm you. (Also Rg. X.120.4)
- V.2.5** Through your help, we destroy our foes in halls; we bravely face the numerous opponents against whom we have to fight. I evoke you with my prayful words with full reliance in your weapons. I consecrate the food grains. (Also Rg. X.120.5)
- V.2.6** I praise Him, who is worthy of praise, multiform, vast, supreme, most accessible of the accessible ones; he strikes with might the seven types of clouds (or seven evil impulses). He verily subdues many opposing arts. (Also Rg. X.120.6)
- V.2.7** You bestow lower (i.e., material) and higher (i.e., the spiritual) wealth both, to the houses of your devotee, whom you love and provide protection, you maintain the two ever-revolving Mothers (Earth and the Sun) in dynamic equilibrium, and with glory, you accomplish many wondrous deeds. (Also Rg. X.120.7)

**V.2.8** The wisest, the foremost, the most enlightened person repeats these prayers to gratify the Lord of resplendence. He dominates over the great self-luminous folds of regions and throws open all his doors of divine knowledge and treasure. (Also R̥g. X.120.8)

**V.2.9** Thus the great and most enlightened one, the divine wisdom repeats his praise to our Lord on resplendence. The spotless sisters, the streaming channels of consciousness, who are his mothers go to Lord of resplendence, speak high of Him and impel Him onward (for our support). (Also R̥g. X.120.9)

### Agniḥ

**V.3.1** O fire divine, may there be glory for me in battles; enkindling you, may we develop our body. May all the four mid-regions bow to me; with you as our leader, may we conquer the invading hordes. (Also R̥g. X.128.1)

**V.3.2** O fire divine, diminishing the enthusiasm of (our) opponents and becoming our protector, may you guard us on all sides. May those vile persons, who deserve to be kept at distance, go down. May their thinking power be lost, even when they are awake. (Also R̥g. X.128.6)

### Devāḥ

**V.3.3** May all the bounties of Nature be on my side in the battle - the cloud-bearing winds led by the resplendent lightning, the sun and the fire. May the extensive mid-space be mine. May the wind blow for fulfilment of my this desire. (Also R̥g. X.128.2)

- V.3.4** Whatever are pleasing to me, let those be offered to me. Let the intense wish of my heart come true. May I not be addicted to any vice. May all the bounties of Nature protect me here from all the sides. (Also R̥g. X.128.4)

### Draviṇodāḥ

- V.3.5** May the bounties of Nature bestow wealth on me. May I have the blessings of the enlightened ones and the power to invoke them. May the divine invokers grant this to us. May we be unharmed in body and have good sons. (Also R̥g. X.128.3)

### Viśvedevah

- V.3.6** O divine six extensive quarters, may you make wide space for us. O all the enlightened ones, revel here. May not any defeat come to us, nor ill-fame; may not the hateful sin come to us. (Also R̥g. X.128.5)

### Somah

- V.3.7** O you three divinities, may you grant us great happiness and all that which is nourishing for our bodies and for our offsprings. May we not be deprived of children, our own bodies. O blissful lustrous Lord, may we not be subdued by our foes.

### Indrah

- V.3.8** May the great Lord having immense power, invoked respectfully at the sacrifice, grant us happiness with plenty of food. O Lord of swift steeds, as such may you be gracious to our progeny. O resplendent Lord, may you not harass us. May you not leave us at the mercy of others. (Also R̥g. X.128.8)
- V.3.9** May the creator, the sustainer, and the inspirer Lord, who, the subduer of arrogant adversaries, is the Lord of all beings, old sages, adult sages, and both the divine healers protect (me) the sacrificer from perdition. (Also R̥g. X.128.7)

### Draviṇodā

**V.3.10** May those who are our rivals, be away from us. With the help of the resplendent king and the adorable army chief, we drive them off. Old and adult sages, who are high above us, have made our over-lord formidable and conscientious. (Also Rg. X.128.9)

### Indraḥ

**V.3.11** We call the resplendent Lord from here to come hitherward, Him, who is conqueror of cows, conqueror of wealth and conqueror of horses. May he take note of our this sacrifice in the battle. O Lord of swift steeds, you have been our affectionate friend.

### Cure for leprosy (Kuṣṭha—A skin disease)

**V.4.1** O kuṣṭha (costus speciosus), you, who grow on the mountains, are the most potent among plants. O banisher of fever, may you come driving the fever away from here. (kuṣṭha is a plant used for cure of Takman—a type of skin-disease) (Takman = shrinking; name of disease or of a class of diseases accompanied by skin-eruptions)

**V.4.2** Having heard that his kuṣṭha had grown on the snowy mountains, where eagles breed (or where the herbs with fine leaves grow), people throng with money, as they know for certain that this is the banisher of fever.

**V.4.3** In the third heaven from here, there is the aśvattha (the holy fig tree, *Ficus religiosa*) tree, the seat of the enlightened ones. There the enlightened ones find the kuṣṭha plant just as an embodiment of immortality.

**V.4.4** There moves a golden boat with golden tackle in heaven. There the enlightened ones find the kuṣṭha plant, the flower of immortality.

**V.4.5** Golden are the (water) ways, golden are oars; golden are boats where with they carry the kuṣṭha.

**V.4.6** O kuṣṭha, may you bring off this man of mine; may you relieve him; may you make this man of mine fully free from disease.

**V.4.7** You are born from the bounties of Nature. You are a benign companion of Soma, the king of medicinal herbs. As such may you be gracious to inbreath, to through-breath and to the vision of this man of mine.

**V.4.8** Grown in the north on the snowy mountain, you are carried east-ward to the people. There the kuṣṭha medicine comes to be used under various celebrated names.

**V.4.9** O kuṣṭha, most celebrated by name you are; most celebrated by name is your father. May you drive away all wasting diseases and render fever powerless.

- V.4.10** Diseases of head, defects of eyes, and maladies of the body, all that the kuṣṭha relieves, as well as it is a divine tonic. (for virility i.e., vṛṣṇyam.)

### Lākṣā or Lac

- V.5.1** Night is (your) mother, cloud (your) father, and the sun of Vaiśākha month (aryaman) is your grand father. Surely your name is silāchī. As such, you are sister of the bounties of Nature.
- V.5.2** He, who drinks you, lives (long). You save man. You are sustainer of all and a secure shelter for people.
- V.5.3** You cling to each and every tree like a passionate maiden; you are conquering, standing fast and, verily, sparaṇī (the winner) by name.
- V.5.4** Whatever injury has been caused by a staff, by an arrow or by fire, you are a relief therefor. May you grant relief to this man.



- V.5.5** You arise from beneficent plakṣa (waved leaf fig tree, *Ficus infectoria*), aśvatha (holy fig tree, *Ficus religiosa*), khadira (*Acacia catechu*), dhava (*Grislea tomentosa*), and from beneficent nyagrodha (Banian tree, *Ficus indica*) and paṇa (flame of the forest, *Butea Frondosa*). As such, may you come to us, O curer of injuries. (Cf. Av. IV.37.4)
- V.5.6** O gold-coloured (*hiranya varna*), bringer of good fortune, sun-coloured and most beneficial for body, O relieving one, may you reach the wound (or injury); verily, niṣkṛti (reliever) is your name.
- V.5.7** O gold-coloured, bringer of good fortune, potent, and hairy-bodied, you are sister of waters. O lac (*lākṣā*), the wind is, verily, your soul. (*Lākṣā* = a plant on which the cochineal insect, which produces the red dye is found)
- V.5.8** Silāchī is your name. O goat-brown, your begetter is beneficial for eye-balls. Verily, you have been sprinkled with the blood of the fast moving horse of the ordainer Lord (Yama).
- V.5.9** Dripping horse's blood, she glided towards the trees. As such, O healer of wounds, may you come to us oozing (*patatṛiṇī*) and falling (*arundhati*).

### Brahma - Aditya

- V.6.1** The supreme Lord was the first knower, pre-existing all. The beneficial one from the summit enlightens beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein and the womb of the existent and non-existent. (Also Yv. XIII.3; Av. IV.1.1)

### Karma

- V.6.2** None have attained (anāpta) to those of old, those who accomplished holy acts for you. Let them not harm your young heroes here, and for this reason I set before you this. (Also Av. IV.7.7)

### Group of Rudras

- V.6.3** In the thousand streamed one they resounded (samasvaran) together in the firmament (nākaḥ) of the sky (divaḥ), they, the honey-tongued (madhu-jihva), unhindered. His zealous (bhūrṇi) spies work not. In every place are they with fetters or ties (pāśāni). (Also Ṛg. IX.73.4)

- V.6.4** Round about, you run forward to take possession of the winning booty, round about overpowering vṛtrāṇi or adversaries. Thereafter, you proceed to suppress the haters by a sea-route (amāva). Weakling (sanisrasa) by name, of course, you are, the thirteenth month, Indra's house (trayodaśaḥ masaḥ, indrasya grhaḥ).

### Soma - Rudra Pair

- V.6.5** Surely with this you, so and so, have achieved success (nvetenārāt-sīrasau), Svāhā. O blissful Lord and terrible punisher, having sharpened weapons and sharpened missiles, may both of you, worthy of worship, be very kind and gracious to us here.

**V.6.6** With this you, so and so, you have failed to achieve complete success (avaitenarāt-sīrasau). Svāhā. O blissful Lord (Soma) and terrible punisher (Rudra), having sharpened weapons (tigma āyudha) and sharpened missiles (tigma heti) may both of you, worthy of worship, be kind and gracious to us here. ( tigma = sharpened; āyudha = weapon , heti = missile).

**V.6.7** With this you, so and so, have committed offence (apaitenarat-sirasau). Svāhā. O blissful Lord and terrible punisher, having sharpened weapons and sharpened missiles, may both of you, worthy of worship, be kind and gracious to us here.

**V.6.8** May both of you free us from reprehensible sin. May you accept our offering. May you bestow immortality on us.

### Heti - Missile

**V.6.9** O missile of vision, missile of mind, missile of knowledge and missile of austerities, you are the weapon of weapons. May they become weaponless who commit sins against us. (Cakṣuse hete = missile of vision; manaso hete = missile of mind; brahmaṇo hete = missile of knowledge)

### Agniḥ

**V.6.10** Who-so-ever sinful persons try to enslave us with eye, with mind, with thought and with design, O adorable Lord, may you make them weaponless with your weapon.

### All-designating Rudraḥ

**V.6.11** You are the abode of the resplendent Lord. To you as such, I approach. I enter you as such, with all my senses (gau), with all my manly activity, with all my soul, with all my body and with all whatever is mine.

**V.6.12** You are the shelter of the resplendent Lord. To you as such, I approach. I enter you as such, with all my senses (gau), with all my manly activity, with all my soul, with all my body and with all whatever is mine.

**V.6.13** You are the armour of the resplendent Lord. To you as such, I approach. I enter you as such with all my senses (gau), with all my manly activity, with all my soul, with all my body and with all whatever is mine.

**V.6.14** You are the protective shield of the resplendent Lord. To you as such, I approach. I enter you as such with all my senses (gau), with all my manly activity, with all my soul, with all my body and with all whatever is mine.

### Arti - Niggards

**V.7.1** O niggardliness (arāte), may you bestow wealth on us, but do not encircle us. May you not bar our rightful dues from being brought to us. Let our homage be to the frustrating unwealthiness; let our homage be to the niggardliness.

**V.7.2** O niggardliness, whomsoever a prating man you bring to prominence, to him we bow in reverence. May you not frustrate my heart's desire.

**V.7.3** May your heart's desire, created by the divinities, be fulfilled day and night. We hereby approach the niggardliness. To niggardliness we pay our homage.

**Sarasvatī**

**V.7.4** Moving forward, we hereby invoke the learning divine (śarasvatī); the assent (anumatī), and the prosperity (bhaga). At the invocations of the enlightened ones, I have uttered sweet words, which are pleasing to the enlightened ones.

**V.7.5** Whomsoever I beg with words full of learning divine and with sincerity of mind, may faith, granted by the sustainer blissful Lord, come to him today.

**Arati - Niggards**

**V.7.6** May you not frustrate my desire, nor my words. May the Lord resplendent and adorable bestow plenty of riches on us. May all those, who are willing to give gifts to us give up niggardliness today.

**V.7.7** O destitution, go away far from here. We turn away your weapon. O niggardliness, I know you as weakening or debilitating and torturing (nimīvantīm) or \*excruciating (nitudantīm)

**V.7.8** O niggardliness, even becoming stark naked, you haunt people even in their dreams, frustrating the thinking and intending of a man.

**V.7.9** Who, being mighty and vast, pervades all the regions, to her the golden-haired wretchedness, I have bowed in reverence.

**V.7.10** Gold-colored, prosperous, mighty, supported on golden pillows and clad in golden fabrics - to her, the niggardliness, I have bowed in reverence.

### **Agniḥ**

**V.8.1** O sacrificial fire, with the burning wood of vikaṅkata (Flacourtia sapida), may you carry the purified butter to the bounties of Nature. May you make them revel here. May all of them come at my call.(vikaṅkata = a fuel for sacrifices, the fire -yajñas)

**V.8.2** O resplendent Lord, come to my sacrifice. Listen what I shall do. May these far-reaching influences of the resplendent Lord incline towards my intention. With those, O knower of all, O Lord of the body, may we be able to win heroic vigour.

### **All Bounties of Nature**

**V.8.3** O enlightened ones, what that undivine person wants to perform there, may the sacrificial fire not carry his oblation. May the enlightened ones not go to him. May they come only unto my invocation.

### **Indraḥ**

**V.8.4** Run forward, O vanguard soldiers, slay at the command of the resplendent king (Indra); kill (the enemy) just as a wolf worries a sheep. Let him not escape alive from you. Shut even his breath fast.

**V.8.5** May that wise one, whom they have appointed as a priest for causing injury, O resplendent king, let him go under your feet. I hereby throw him to death.

**V.8.6** If they have moved forward against the enlightened ones, have made the prayer (knowledge) their armour, and for making an all round defence for their bodies, whatever they utter, may you make all that powerless.

**V.8.7** What persons he had made his vanguard soldiers, and whom he is likely to make; may you, O resplendent Lord, slayer of the evil, turn them back again from all, so that they may kill him.

**V.8.8** As the resplendent Lord, seizing the boastful one, lowers him in rank and prestige, so do I subdue those persons for all the coming years.

**V.8.9** O resplendent Lord, slayer of evil, may you, the fierce, pierce these (enemies) through their vitals. May you defeat them just here, O resplendent Lord. Your ally am I. We act according to you, O resplendent Lord. May we be in your good grace.

### Vāstoṣpatih

**V.9.1** I dedicate it to sky.

**V.9.2** I dedicate it to earth.

**V.9.3** I dedicate it to midspace (antarikṣa).

**V.9.4** I dedicate it to midspace.

**V.9.5** I dedicate it to sky.

**V.9.6** I dedicate it to earth.

**V.9.7** The sun is my vision, the wind my breath, the atmosphere my soul and the earth my body. Here, I am ever-unconquered. As such, I place myself under the care of heaven and earth for protection.

**V.9.8** O makers and protectors of long life, full of comforts, may you two become my protectors. May you protect me leading my life upward (udāyuh), my strength upward (balamut), my accomplishment (kṛta) upward, my actions (kṛtya) upward, my understanding upward and vigour of my sense-organs upward. May you be established in my self (ātma sadau me stām). May you never injure me (mā mā hiṇsiṣṭam).



**Vāstoṣpatih**

- V.10.1** You are my stone-hard armour. Whosoever wicked assails me from the eastern quarter (region), let him have to face it.
- V.10.2** You are my stone-hard armour. Whosoever wicked one assails me from the southern region, let him have to face it.
- V.10.3** You are my stone-hard armour. Whosoever wicked assails me from the western region, let him have to face it.
- V.10.4** You are my stone-hard armour. Whosoever wicked assails me from the northern region, let him have to face it.
- V.10.5** You are my stone-hard armour. Whosoever wicked one assails me from the downward region, let him have to face it.
- V.10.6** You are my stone-hard armour. Whosoever wicked one assails me from the upward region, let him have to face it.
- V.10.7** You are my stone-hard armour. Whosoever wicked one assails me from the mid-regions (middle of the regions, corners - antardeśa), let him have to face it.

**V.10.8** I ask for the mind from the great one, in-breath and out-breath from the atmospheric wind, O sight from the sun, body from the earth. We ask for the speech full of thought from the learning divine.

### Varuṇaḥ

**V.11.1** In what manner did you talk to the great life enjoyer here; in what manner, O terrible in might, to your pale-coloured father? O venerable one, having given the spotted cow as sacrificial fee, you thought in your mind to take that back, O desirous of becoming rich again.

**V.11.2** I do not become rich again due to desire (greed). To whom should I show ? I take this cow back for contemplation. O undisturbed one, by what poetry (fore-sight) and by what creation have you become knower of all beings ?

**V.11.3** Truly, I am profound with omnivision; truly due to the creation I am knower of all the beings. Neither a slave, nor a master with his might can violate the law that I shall lay down.

**V.11.4** O self-dependent venerable Lord, there is no one better omnivisioned than yourself, nor courageous with wisdom. You know all that exists. Therefore, a wily person is surely afraid of you.

- V.11.5** O self-dependent venerable Lord, you know all that is born or would be born (all generations - past, present and future). O unerring one, what exists beyond this region, please tell me; also tell me, what more remote is than that which we take as the remotest.
- V.11.6** There is one else beyond this matter (rajas or welkin). That, which is nearer than that distant beyond one, is also difficult to attain. Knowing this well, O venerable Lord, I declare it to you. May the niggards be of suppressed speech. May the slaves behave more humbly on the earth.
- V.11.7** O dear venerable Lord, as you say that there are a lot of vices in those who try to regain wealth, so may you not become one of these niggards (panis); may not the people call you an ungenerous donor.
- V.11.8** Let not the people call me an ungenerous donor. O singer of praises, I give you again a spotted cow. With your intellectual powers carry over all my praises to all the mid-quarters, wherever the human beings inhabit.
- V.11.9** May your praises rising upwards go to all the mid-quarters, wherever the human beings inhabit. Grant me what you have not given me as yet. You are suited to me. You are my trusted friend having walked seven steps along with me.
- V.11.10** O venerable Lord, one and same is the connecting bond between both of us; same is our origin. I know well about this common origin of both of us. I give you what was not given as yet. I am suited to you. I am your trusted friend having walked seven steps along with you.

**V.11.11** You are life-bestower, enlightened one for the praise-singing enlightened one. You are a sage (vipra), full of wisdom, for the praising sage. O self-dependent (ajījana) venerable Lord, you have made the undisturbed one (atharvāṇam) an elder and friend of the enlightened ones. For him, may you show praise-worthy generosity. You are our friend and the closest kin.

### Agniḥ

**V.12.1** Kindled (samiddha) this day in the home (dureṇe) of man (mānus), thou, a god, O Jātavedas, dost sacrifice to the gods; and dost thou bring (them), understanding it, O thou of friendly might; thou art a forethoughtful messenger, poet. (Samiddha). (Also Yv. XXIX.25)

**V.12.2** O Tanūnapāt (son of thyself ?), do thou anointing with honey (madhu) the roads that go to right eousness (ṛta), sweeten them, O well-tongued one; prospering (ṛndhan) with prayers (dhī) the devotions (manmāni) and the sacrifice, put (kr) thou also among the gods our service (adhvara). (Tanūnapāt) (Also Yv. XXIX.26).

**V.12.3** Making oblation do thou, O Agni, to be praised and to be greeted, come in accord with the Vasus. Thou art invoker (hotṛ) of the gods, O youthful one (yahva); do thou, sent forth, skilled sacrificer (yajīyān), sacrifice to them (īyah) (Also Yv. XXIX,28)

**V.12.4** The forward barhiḥ, through the fore-region of the earth, is wreathed on this dawn (vastu), at the beginning (agra) of the days; it spreads out abroad more widely, pleasant to the gods, to Aditi. (barhiḥ) (Also Yv. XXIX.29)

**V.12.5** Expansive let them open (vi-śri) widely, like wives adorned for their husbands; ye great, divine, all furthering doors, be ye favourable to the advance of the gods. (devīr dvāraḥ). (Also Yv. XXIX.30)

**V.12.6** Let Dawn and Night (uṣāsānaktā), dripping (susvayanī) worshipful, close, sit down here in the lair (yoni) - the two heavenly, great, well-shining women, putting on beauty (śrī) with bright adornment. (uṣāsā-naktā) (Also Yv. XXIX.31)

**V.12.7** The (two) invokers of the gods (daivyā-hotārā) first, well-voiced, shaping (mimāṇā) the sacrifice for man (manusa) to sacrifice, urging forward at the councils (vidatha), the (two) singers (kārū), pointing out forward light through the fore-region. (daivyā-hotārā). (Also Yv. XXIX.32)

**V.12.8** Unto our sacrifice let Bhārātī come quickly, let Idā, taking note here in human fashion; let the three goddesses, (tisro devīḥ) wellworking, sit upon this pleasant barhiṣ - (also) Sarasvatī. (tisro-devīḥ - Idā, Bhārātī and Sarasvatī). (Also Yv. XXIX.33)

**V.12.9** To him, god Tvaṣṭṛ, who adorned with forms (rūpaiḥ-apainśad) these two generatresses, heaven-and-earth, (and) all existences, do thou today, O invoker, sent forth, skilled sacrificer, sacrifice here, understanding it. (Tvaṣṭṛ) (Also Yv. XXIX.34)

**V.12.10** In thy way (tmanyā) anointing them, pour thou down upon (upāva-sri) the track of the gods the oblations in due season; let the forest tree (vanaspati), the queller (śamitā), god Agni, relish (svadantu) the oblation with honey, with ghee. (Vanaspati) (Also Yv. XXIX.35)

**V.12.11** At once, when born, he determined (vyamimita) the sacrifice; Agni became foremost of the gods; at the direction of this invoker, at the voice of righteousness (ṛta), let the gods eat the oblation made with 'hail'. (svāhā kṛtam haviḥ) (Also Yv. XXIX.36).

**Āprī-hymns :** This set of eleven or twelve verses is known as Āprī hymns; the Nirukta, chapter VIII is entirely devoted to the Āprīs. The eleven Āprīs are: (i) Samiddhaḥ agniḥ, (ii) naraśaṁsa, (iii) īdaḥ, (iv) bariḥ, (v) devīo-dvaraḥ, (vi) uṣāsā-naktā, (viii) three devīḥ—idā, bhāratī and sarasvatī, (ix) tvaṣṭṛ, (x) vanaspati and (xi) svāhā kṛti oblation. All these terms glorify fire. (For Āprī hymns, see Rg. I.13; I.142; I.188 etc.)

### Cure for Snake Poison

**V.13.1** The venerable Lord, the poet of heaven, has given me (this power). With my formidable words, I draw out your poison. Dug deep, or undug, or just adhering, all that I hereby seize. Like a streamlet in a desert, your poison has disappeared.

**V.13.2** Your poison, that is dehydrating, I seize within these. I take your mid-most, and upmost power. Let the lowest power disappear due to my fear alone.

**V.13.3** Powerful is my voice like thunder of the cloud. With formidable words, I drive it away for you from you. I have seized that power of his with men. May he raise himself like the sun out of darkness.

**V.13.4** With eye, I counter your eye; with poison, I counter your poison. O do not die; do live. Let your poison come back to you quickly.

- V.13.5** O krait (kairat), O spotted one, O grass-dweller, O brown, O black ones, O wicked ones, listen to my words carefully. Do not stay even in the proximity of my friend's house. Making your sounds hear all around, delight in poison away from us.
- V.13.6** The fury of the black snake, of taimāta (the snake being in wet places), of the brown snake, of the snake that lives away from water, and of the all-conquering snake. I hereby slacken, just as a string from the bow or like (unyoking of) chariot.
- V.13.7** Āligī (that sticks while biting) and viligī (that does not stick after biting), their father and mother (i.e., male and female), we thoroughly know your relations; you are powerless. What will you do ?
- V.13.8** The daughter of the urugūla (a broad-necked snake) has become the maid-servant of the black-skinned she-snake. The poison of all those she-snakes, that creep close fearlessly, is powerless.
- V.13.9** Thus said the quick-eared hedgehog, moving about the foot-hills; whosoever female reptiles live digging down the earth, their poison is most powerless. (ineffective).
- V.13.10** Tābuva is not (real) tābuva. And you tābuva are certainly not the genuine one. By tābuva the poison becomes powerless.

- V.13.11** Tastuva is not (real) tastuva. And you tastuva are certainly not the genuine one. By tastuva the poison becomes powerless.

### Vanaspatih

- V.14.1** The eagle (suparṇa) has discovered you and the wild boar has dug you out with his snout. O herb, may you injure and may you kill the maker of fatal contrivances.
- V.14.2** Kill the tormentors and kill the maker of fatal contrivances. And whosoever seeks to injure us, may you kill him, O medicinal herb.
- V.14.3** Having cut a strip of his skin going around (his neck), as if it were of an antelope, O enlightened ones, may you send the fatal contrivance back to the applier of the fatal contrivance like a niṣka (a golden ornament worn around the neck).
- V.14.4** Taking the fatal contrivance by hand, may you send it back to him, who had made it. May you put it just before him, so that it kills maker of the fatal contrivance.



- V.14.5** May the fatal contrivances be for him, who makes fatal contrivances; may the cause be for the curser. Like a pleasure-giving chariot, may the fatal contrivance go back to its maker.
- V.14.6** If a woman or a man has made a fatal contrivance for some evil purpose, we hereby conduct the fatal contrivance back to him like a horse with a horse-halter.
- V.14.7** O 'fatal contrivance, you have been made by some enlightened one, or you have been made by men, you, as such, we in companionship of the resplendent Lord, lead you back again.
- V.14.8** O adorable leader, conqueror of invading hordes, may you conquer the invaders. We lead the fatal contrivance back to him again, who had made that fatal contrivance, by means of a counter-measure.
- V.14.9** O capable of piercing, may you pierce him. Smite him, who has made you, We do instigate you to slay the person who has not made you.
- V.14.10** Go like a son to his father. Bite like a trampled constrictor. Tread down on him like a bond. O fatal contrivance, may you go to your maker.

**V.14.11** Up like a she-deer or timid antelope, like a she cow elephant (vāraṇī) or like a leaping hind, may this fatal contrivance go to its applier.

**V.14.12** O heaven and earth, may this fatal contrivance fly straighter than an arrow towards him; may it (she) catch that applier of the fatal contrivance again just like a beast of chase.

**V.14.13** Like fire towards an adversary, and like water towards a favourably inclined friend, like a pleasure-giving chariot, may the fatal contrivance go back to the applier of the fatal contrivance again.

### Madhuta herb (Sweet)

**V.15.1** One (female) of mine and ten of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (1-->10)

**V.15.2** Two (females) of mine and twenty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (2-->20)

- V.15.3** Three (females) of mine and thirty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (3-->30)
- V.15.4** Four (females) of mine and forty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (4-->40)
- V.15.5** Five (females) of mine and fifty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (5-->50)
- V.15.6** Six (females) of mine and sixty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (6-->60)
- V.15.7** Seven (females) of mine and seventy of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (7-->70)
- V.15.8** Eight (females) of mine and eighty of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (8-->80)

**V.15.9** Nine (females) of mine and ninety of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (9-->90)

**V.15.10** Ten (females) of mine and a hundred of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (10-->100)

**V.15.11** A hundred of mine and a Thousand of mine are averters of disaster, O herb. O born of right and preserver of right, being sweet yourself, may you create sweetness for me. (100-->1000)

### Eka - Vṛṣaḥ

**V.16.1** If you have one power, then create (more powers). You are powerless.

**V.16.2** If you have two powers, then create (more powers). You are powerless.

**V.16.3** If you have three powers, then create (more powers). You are powerless.

**V.16.4** If you have four powers, then create (more powers). You are powerless.

**V.16.5** If you have five powers, then create (more powers). You are powerless.

**V.16.6** If you have six powers, then create (more powers). You are powerless.

**V.16.7** If you have seven powers, then create (more powers). You are powerless.

**V.16.8** If you have eight powers, then create (more powers). You are powerless.

**V.16.9** If you have nine powers, then create (more powers). You are powerless.

**V.16.10** If you have ten powers, then create (more powers). You are powerless.

**V.16.11** If you have eleven powers, then you are out of water.

### Brahma - Jāyā

- V.17.1** They were the first to denounce the outrage of the intellectual - the boundless ocean, the wind, the one of fierce rage (fire), the one emitting intense heat (sun), benign heavenly waters, first born of the eternal law.
- V.17.2** The Lord of devotional bliss (Soma) is the first to give back the wife of the intellectual without cherishing any malice. There the venerable Lord and the friendly Lord are the followers and the invoker fire-divine leads her seizing by hand.
- V.17.3** She is to be led by hand to her place, of some one says that she is an intellectual's wife (brahma-jāyā). She is not fit to be sent with a messenger. In this manner the kingdom of a warrior prince is saved.
- V.17.4** She, whom they call a meteor with dishevelled-hair (vikeṣī) falling upon the village with misfortune, is indeed the wife of an intellectual (brahma-jāyā). She disturbs the kingdom, where a hare (śaśa) with meteors (ulkuṣī) arrives.
- V.17.5** The seeker of knowledge moves about serving the people. As such he becomes a part of the enlightened ones. By him, the supreme Lord obtains a procreating wife led away by the devotional bliss (somena), just as the enlightened ones get a ladleful of Soma.
- V.17.6** The enlightened ones of old have said about her, even the seven sages, who sit for austere penance terrible is an intellectual's wife abducted away. She causes discomfort even in the highest places.

**V.17.7** The embryos that abort, the cattle that perish; and the warriors that strike each other, it is the wife of the intellectual that destroys them.

**V.17.8** Even if there have been ten non-intellectual (abrāhmaṇāḥ) husbands of a woman previously, and latter an intellectual seizes her hand, then he alone is her husband.

**V.17.9** Only the intellectual is her husband, not the warrior prince and nor the businessman (vaiśya) - thus the sun comes proclaiming to five types of men (pañcabhyo mānavebhyah).

**V.17.10** Surely the enlightened ones restored her again; again the men restored. The princes, realizing the truth restored the wife of the intellectual again.

**V.17.11** Restoring back the wife of the intellectual, having become free from sin through the enlightened ones, sharing the vigour of earth, they occupy wide-extending realms.

**V.17.12** Not on his bed lies his wedded good wife, who has brought a hundred (śatavāhī) dowers, in whose domain (rāṣṭre) an intellectual's wife is detained thoughtlessly.

- V.17.13** Not a big-eared and large-headed son is born in his house, in whose domain an intellectual's wife is detained thoughtlessly.
- V.17.14** Not his warrior adorning his neck with a golden ornament (niṣka) goes before young girls, in whose domain an intellectual's wife is detained thoughtlessly.
- V.17.15** Not his black-eared white horse shows off when harnessed to the chariot, in whose domain an intellectual's wife is detained thoughtlessly.
- V.17.16** Not in his land is a lotus-pond, nor the lotus-seeds as large as an egg grow, in whose domain an intellectual's wife is detained thoughtlessly.
- V.17.17** Not for him they, who look after her milking, milk the spotted cow nicely, in whose domain an intellectual's wife is detained thoughtlessly.
- V.17.18** Not his milch-cow brings any profit, nor his draft-ox bears the yoke, where an intellectual, separated from wife, spends a night miserably.